Let the wise man strive hard for liberation, renouncing the lure of happiness in external things. —*The Crest Jewel of Wisdom*

THEOSOPHY

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A CYCLIC RETURN

IT is interesting to reflect that while the conventional folk of H.P.B.'s day thought she was too harsh in her condemnation of Western civilization—as expressed, for example, in her article, "Civilization the Death of Art and Beauty"—the events of the past eighty years or so have shown that the indictment was, if anything, incomplete. A full-scale *Avitchi* was attained on earth during the first half of the twentieth century. Unimagined evils became commonplace "news" in reports of the genocidal policies of nations and their ruthless programs of dehumanization and torture—of which, if the Algerian and Vietnamese wars are any indication, we have by no means heard the last.

Yet where will one find a more unequivocal denunciation of the competitive principle of the "struggle for life"—virtually the ethical credo of "survival" repeated by all the great nations of today—than in H.P.B.'s declaration that—

> this pseudo law is a "pretended" law indeed, as far as the human family is concerned, and a fiction of the most dangerous kind. "Self-preservation," on these lines, is indeed and in truth a sure, if slow, suicide, for it is a policy of mutual homicide, because men by descending to its practical application among themselves, merge more and more by a retrograde reinvolution into the animal kingdom. This is what the "struggle for life" is in reality, even on the purely materialistic lines of political economy. Once that this axiomatic truth is proved to all men; the

> same instinct of self-preservation only directed into its true channel will make them turn to *altruism*—as their surest policy of salvation.

The social and moral criticisms of modern life made by Madame Blavatsky are as stern and uncompromising as the remedy she offered is compassionate and healing. No half-measures are advocated in Theosophy, but only the fundamental law of life. As she wrote:

> When men will begin to realize that it is precisely that ferocious personal selfishness, the chief motor in the "struggle for life," that lies at the very bottom and is the one sole cause of human starvation; that it is that other—national egotism and vanity which stirs up the States and rich individuals to bury enormous capital in the erection of gorgeous churches and temples and the support of a swarm of drones called Cardinals and Bishops, the true parasites on the bodies of their subordinates and their flocks—that they will try to remedy this universal evil by a healthy change of policy. And this salutary revolution can be *peacefully* accomplished only by the Theosophical Society and its teachings.

We know well enough, in this epoch of brush-fire rebellions, guerrilla warfare, riots, anti-colonial insurgency, and elaborate campaigns of counter-insurgency by powerful, self-satisfied states, how the changes are coming about *without* these teachings. Yet the same qualities potential in Western man which gave the Founders of the Theosophical Movement reason to inaugurate the nineteenth-century effort in America are still present, and even in evidence. And while they are still far from controlling human affairs, these positive tendencies are growing noticeably stronger. Meanwhile another "tidal wave," comparable to the great, undifferentiated stirring represented, before the coming of H.P.B., by Spiritualism, is unleashing its energies. In it aspiring longings are again mixed with psychic disorder and the pursuit of sensation, just as they were in the nineteenth century. We may now appropriately recall one of H.P.B.'s early utterances in the *Theosophist* ("The Drift of Western Spiritualism"):

> Theosophy can be styled the enemy of Spiritualism with no more propriety than of Mesmerism, or any other branch of Psychology. In this wondrous outburst of phenomena that the Western world has been seeing since 1848, is presented such an opportunity to investigate the hidden mysteries of being as the world has scarcely known before. Theosophists urge only that these phenomena shall be studied so thoroughly that our epoch

> shall not pass away with the mighty problem unsolved. Whatever obstructs this—whether the narrowness of socialism, the dogmatism of theology, or the prejudice of any other class, should be swept aside as something hostile to the public interest. Theosophy, with its design to search back into historic records for proof, may be regarded as the natural outcome of phenomenalistic Spiritualism, or as a touchstone to show the value of its pure gold. One must know both to comprehend what is Man.

In this century, the "wave" encompasses a far wider range of phenomena, while the deepening issues of moral choice, affecting all basic human relationships, are making questions about the nature of man appear in more fundamental character. It is as though a heightened moral awareness is beginning to define the crucial decisions that will before long confront the whole human race. Not matters of intellectual controversy concerning "evolution," not issues of "psychic research," nor even questions in metaphysical philosophy, important though these be, but the very destiny of man, hangs in the balance. As the months and years rush by, the factors of intolerable circumstance and historical crisis that will finally join to shape the years of decision, go on presenting themselves. And, as in the nineteenth-century cycle, these factors are mixed in quality, bringing both promise and threat, moral arousal and confusion. Increments of the fruit of labors for Theosophy are to be seen along with bewildering mixtures of pseudo-occultism with self-seeking and self-indulgent casuistry. The unresolved ambiguities of a hundred years flow disconcertingly into the present, mounted on a torrent energized by the Karma of cycles reaching back to an unknown past.

The chief element of encouragement, in all this, is the growing evidence of irrepressible human longing for a *great change*. Surely this surging demand of the human spirit, so long suppressed by the forces of Kali Yuga, is the true and sufficient reason why the Theosophical Movement struggled through long, tortured centuries of European history. It emerged in 1875 on a stage set by dearly paid-for preparations to begin a new cycle in which the Wisdom-Religion became a *public* teaching for the first time since the Dark Ages. It is this longing, we can hardly doubt, that attracted the help of Teachers of the stature of H. P. Blavatsky and William Q. Judge, and will, in the natural order of things, cause them to return.

THE CHRISTIAN SCHEME

PAGAN ROOTS: *Rites and Ceremonial Dress*

WE will endeavor to briefly indicate the extraordinary similarity—or rather identity, we should say—of rites and ceremonial dress of the Christian clergy with that of the old Babylonians, Assyrians, Phœnicians, Egyptians, and other Pagans of the hoary antiquity.

If we would find the model of the Papal tiara, we must search the annals of the ancient Assyrian tablets. We invite the reader to give his attention to Dr. Inman's illustrated work, *Ancient Pagan and Modern Christian Symbolism.* On page sixty-four, he will readily recognize the head-gear of the successor of St. Peter in the coiffure worn by gods or angels in ancient Assyria, "where it appears crowned by an emblem of the *male* trinity" (the Christian Cross). "We may mention, in passing," adds Dr. Inman, "that, as the Romanists adopted the mitre and the tiara from 'the cursed brood of Ham,' so they adopted the Episcopalian crook from the augurs of Etruria, and the artistic form with which they clothe their angels from the painters and urn-makers of Magna Grecia and Central Italy."

Would we push our inquiries farther, and seek to ascertain as much in relation to the nimbus and the tonsure of the Catholic priest and monk? We shall find undeniable proofs that they are solar emblems. Knight, in his *Old England Pictorially Illustrated,* gives a drawing by St. Augustine, representing an ancient Christian bishop, in a dress probably identical with that worn by the great "saint" himself. The *pallium,* or the ancient stole of the bishop, is the feminine sign when worn by a priest in worship. On St. Augustine's picture it is bedecked with Buddhistic crosses, and in its whole appearance it is a representation of the Egyptian ☥ (tau), assuming slightly the figure of the letter ϒ. "Its lower end is the mark of the masculine triad," says Inman; "the right hand (of the figure) has

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NOTE.—"The Christian Scheme," begun in November, 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity.

the forefinger extended, like the Assyrian priests while doing homage *to the grove*. . . . When a male dons the pallium in worship, he becomes the representative of the trinity in the unity, the *arba,* or mystic four."

"Immaculate is our Lady Isis," is the legend around an engraving of Serapis and Isis, described by King, in *The Gnostics and their Remains,* ". . . the very terms applied afterwards to that personage (the Virgin Mary) who succeeded to her form, titles, symbols, rites, and ceremonies. . . . Thus, her devotees carried into the new priesthood the former badges of their profession, the obligation to celibacy, the tonsure, and the surplice, omitting, unfortunately, the frequent ablutions prescribed by the ancient creed." "The 'Black Virgins,' so highly reverenced in certain French cathedrals . . . proved, when at last critically examined, basalt figures of Isis!"

Before the shrine of Jupiter Ammon were suspended tinkling bells, from the sound of whose chiming the priests gathered the auguries; "A golden bell and a pomegranate . . . round about the hem of the robe," was the result with the Mosaic Jews. But in the Buddhistic system, during the religious services, the gods of the Deva Loka are always invoked, and invited to descend upon the altars by the ringing of bells suspended in the pagodas. The bell of the sacred table of Siva at Kuhama is described in Kailasa, and every Buddhist vihara and lamasery has its bells.

We thus see that the bells used by Christians come to them directly from the Buddhist Thibetans and Chinese. The beads and rosaries have the same origin, and have been used by Buddhist monks for over 2,300 years. The *Linghams* in the Hindu temples are ornamented upon certain days with large berries, from a tree sacred to Mahadeva, which are strung into rosaries. The title of "nun" is an Egyptian word, and had with them the actual meaning; the Christians did not even take the trouble of translating the word *Nonna.* The aureole of the saints was used by the antediluvian artists of Babylonia, whenever they desired to honor or deify a mortal's head. In a celebrated picture in Moore's *Hindoo Pantheon,* entitled, "Christna nursed by Devaki, from a highly-finished picture," the Hindu Virgin is represented as seated on a lounge and nursing Christna. The hair brushed back, the long veil, and the golden aureole around the Virgin's head, as well as around that of the Hindu Saviour, are striking. No Catholic, well versed as he might be in the mysterious symbolism of iconology, would hesitate for a moment to

worship at that shrine the Virgin Mary, the "mother of his God!" In Indur Subba, the south entrance of the Caves of Ellora, may be seen to this day the figure of Indra's wife, Indranee, sitting with her infant son-god, pointing the finger to heaven with the same gesture as the Italian Madonna and child. In *Pagan and Christian Symbolism,* the author gives a figure from a mediæval woodcut—the like of which we have seen by dozens in old psalters—in which the Virgin Mary, with her infant, is represented as the Queen of Heaven, on the crescent moon, emblem of virginity. "Being before the sun, she almost eclipses its light. Than this, nothing could more completely identify the Christian mother and child with Isis and Horus, Ishtar, Venus, Juno, and a host of other Pagan goddesses, who have been called 'Queen of Heaven,' 'Queen of the Universe,' 'Mother of God,' 'Spouse of God,' 'the Celestial Virgin,' the Heavenly Peace-Maker,' etc."

Such pictures are not purely astronomical. They represent the male god and the female goddess, as the sun and moon in conjunction, "the union of the triad with the unit." The horns of the cow on the head of Isis have the same significance.

And so above, below, outside, and inside, the Christian Church, in the priestly garments, and the religious rites, we recognize the stamp of exoteric heathenism. On no subject within the wide range of human knowledge, has the world been more blinded or deceived with such persistent misrepresentation as on that of antiquity. Its hoary past and its religious faiths have been misrepresented and trampled under the feet of its successors. Its hierophants and prophets, mystæ and epoptæ, of the once sacred adyta of the temple shown as demoniacs and devil-worshippers. Donned in the despoiled garments of the victim, the Christian priest now anathematizes the latter with rites and ceremonies which he has learned from the theurgists themselves. The Mosaic Bible is used as a weapon against the people who furnished it. The heathen philosopher is cursed under the very roof which has witnessed his initiation; and the "monkey of God" (*i.e.,* the devil of Tertullian), "the originator and founder of magical theurgy, the science of illusions and lies, whose father and author is the demon," is exorcised with holy water by the hand which holds the identical *lituus* with which the ancient augur, after a solemn prayer, used to determine the regions of heaven, and evoke, in the name of the HIGHEST, the minor god (now termed the Devil), who unveiled to his eyes futurity, and enabled

him to prophesy! On the part of the Christians and the clergy it is nothing but shameful ignorance, prejudice, and that contemptible pride so boldly denounced by one of their own reverend ministers, T. Gross, which rails against all investigation "as a useless or a criminal labor, when it must be feared that they will result in the overthrow of preëstablished systems of faith." On the part of the scholars it is the same apprehension of the possible necessity of having to modify some of their erroneously-established theories of science. "Nothing but such pitiable prejudice," says Gross, "can have thus misrepresented the theology of heathenism, and distorted —nay, caricatured—its forms of religious worship. It is time that posterity should raise its voice in vindication of violated truth, and that the present age should learn a little of that common sense of which it boasts with as much self-complacency as if the prerogative of reason was the birthright only of modern times."

All this gives a sure clew to the real cause of the hatred felt by the early and mediæval Christian toward his Pagan brother and dangerous rival. We hate but what we fear. The Christian thaumaturgist once having broken all association with the Mysteries of the temples and with "these schools so renowned for magic," described by St. Hilarion, could certainly expect but little to rival the Pagan wonder-workers. No apostle, with the exception perhaps of healing by mesmeric power, has ever equalled Apollonius of Tyana; and the scandal created among the apostles by the miracle-doing Simon Magus, is too notorious to be repeated here again. "How is it," asks Justin Martyr, in evident dismay, "how is it that the talismans of Apollonius have power in certain members of creation, for they prevent, *as we see,* the fury of the waves, and the violence of the winds, and the attacks of wild beasts; and whilst our Lord's miracles are preserved by tradition alone, those of Apollonius *are most numerous,* and actually manifested in present facts, so as to lead astray all beholders?" This perplexed martyr solves the problem by attributing very correctly the efficacy and potency of the charms used by Apollonius to his profound knowledge of the sympathies and antipathies (or repugnances) of nature.

Clement describes Basilides, the Gnostic, as "a philosopher devoted to the contemplation of divine things." This very appropriate expression may be applied to many of the founders of the more important sects which later were all engulfed in one—that stupendous compound of unintelligible dogmas enforced by Irenæus,

Tertullian, and others, which is now termed Christianity. *If these must be called heresies, then early Christianity itself must be included in the number.* Basilides and Valentinus preceded Irenæus and Tertullian; and the two latter Fathers had less facts than the two former Gnostics to show that their *heresy* was plausible. Neither divine right nor truth brought about the triumph of their Christianity; fate alone was propitious. We can assert, with entire plausibility, that there is not one of all these sects—Kabalism, Judaism, and our present Christianity included—but sprung from the two main branches of that one mother-trunk, the once universal religion, which antedated the Vedic ages—we speak of that Prehistoric Buddhism which merged later into Brahmanism.

The religion which the primitive teaching of the early few apostles most resembled—a religion preached by Jesus himself—is the elder of these two, Buddhism. The latter as taught in its primitive purity, and carried to perfection by the last of the Buddhas, Gautama, based its moral ethics on three fundamental principles. It alleged that 1, every thing existing, exists from natural causes; 2, that virtue brings its own reward, and vice and sin their own punishment; and, 3, that the state of man in this world is probationary. We might add that on these three principles rested the universal foundation of every religious creed; God, and individual immortality for every man—if he could but win it. However puzzling the subsequent theological tenets; however seemingly incomprehensible the metaphysical abstractions which have convulsed the theology of every one of the great religions of mankind as soon as it was placed on a sure footing, the above is found to be the essence of every religious philosophy, with the exception of later Christianity. It was that of Zoroaster, of Pythagoras, of Plato, of Jesus, and even of Moses, albeit the teachings of the Jewish law-giver have been so piously tampered with.

The question is likely to be asked: "In the view of so much evidence to show that Christian theology is only a *pot-pourri* of Pagan mythologies, how can it be connected with the religion of Moses?" The early Christians, Paul and his disciples, the Gnostics and their successors generally, regarded Christianity and Judaism as essentially distinct. The latter, in their view, was an antagonistic system, and from a lower origin. "Ye received the law," said Stephen, "from the ministration of angels," or æons, and not from the Most High Himself. The Gnostics taught that Jehovah, the Deity of the Jews,

was Ilda-Baoth, the son of the ancient *Bohu,* or Chaos, the adversary of Divine Wisdom.

The question may be more than easily answered. The *law of Moses, and the so-called monotheism of the Jews, can hardly be said to have been more than two or three centuries older than Christianity.* The Pentateuch itself, we are able to show, was written and revised upon this "new departure," at a period subsequent to the colonization of Judea under the authority of the kings of Persia. The Christian Fathers, in their eagerness to make their new system dovetail with Judaism, and so avoid Paganism, unconsciously shunned Scylla only to be caught in the whirlpool of Charybdis. Under the monotheistic stucco of Judaism was unearthed the same familiar mythology of Paganism. But we should not regard the Israelites with less favor for having had a Moloch and being like the natives. Nor should we compel the Jews to do penance for their fathers. They had their prophets and their law, and were satisfied with them. How faithfully and nobly they have stood by their ancestral faith under the most diabolical persecutions, the present remains of a once-glorious people bear witness. The Christian world has been in a state of convulsion from the first to the present century; it has been cleft into thousands of sects; but the Jews remain substantially united. Even their differences of opinion do not destroy their unity.

The Christian virtues inculcated by Jesus in the sermon on the mount are nowhere exemplified in the Christian world. The Buddhist ascetics and Indian fakirs seem almost the only ones that inculcate and practice them. Meanwhile the vices which coarse-mouthed slanderers have attributed to Paganism, are current everywhere among Christian Fathers and Christian Churches.

The boasted wide gap between Christianity and Judaism, that is claimed on the authority of Paul, exists but in the imagination of the pious. We are nought but the inheritors of the intolerant Israelites of ancient days; not the Hebrews of the time of Herod and the Roman dominion, who, with all their faults, kept strictly orthodox and monotheistic, but the Jews who, under the name of Jehovah-Nissi, worshipped Bacchus-Osiris, Dio-Nysos, the multiform Jove of Nyssa, the Sinai of Moses. The kabalistic demons—allegories of the profoundest meaning—were adopted as objective entities, and a Satanic hierarchy carefully drawn by the orthodox demonologists.

THOUGHTS IN SOLITUDE

VII: The Higher Carelessness

WHEN the mental vision has been searching with troubled and anxious gaze for some sure clue to the heavenward path, or when it has recoiled in horror before the picture of an effete civilization breaking up, and anarchy and violence taking the place of order, it is an intense relief to realize that there is an inner stronghold where the worn warrior may retire to, that there is a sure harbour where the storm-tossed bark may find rest. And this harbour is ever at hand, this stronghold may be entered any moment. It requires but the conviction of its paramount necessity, it requires but the surrender—absolute and unconditional—of the man's lower nature to the other pole of his Being, and lo! he has attained a peace and a strength that the crumbling of the world in ruins at his feet could not shake. To be able to live in this state permanently is to have attained the condition of the Yogi or the Saint, but to have experienced it even for one moment teaches that it is the first step on the true spiritual path, which the mental vision might grope for through eternity without finding.

For one whose imagination can conjure up scenes of that human earthquake, a social revolution, where the impossibility of gauging the forces or of foreseeing the developments, adds so awfully to the horror of the situation, surely strength and courage must be the paramount qualities required, courage to keep the heart from fainting at the dread anticipation, and strength to keep the brain from reeling in the conflict.

But if the man has so fixed his soul on the Supreme soul, has so surrendered his will to the divine Will, has so identified himself with the Deity, that he feels he is but a tool in the omnipotent hand, the divine carelessness will have entered into him, and that will give him strength. There will be no looking forward with dread anticipation, for he cares not what happens to him—the duty that lies at his hand he will do with a clear brain and a steadfast will,

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Note.—This article was first printed by Wm. Q. Judge in the *Path* for August, 1887.

caring not for the result though it may be danger and death—but what matters that? the flesh may quail at the final parting, but the man who has identified himself with the spirit within, which has inhabited many a house of flesh, has raised himself above mortal fears.

It is only in moments of supreme concentration and by intense imaginative power that we who toil on lower levels can occasionally get a glimpse of this serene condition, which as far as words can describe it would seem to be portrayed in the second part of *Light on the Path* (Rule 8). "You can stand upright now, firm as a rock amid the turmoil, obeying the warrior who is thy self and thy king. Unconcerned in the battle save to do his bidding, having no longer any care as to the result of the battle—for one thing only is important—that the warrior shall win; and you know he is incapable of defeat, standing thus, cool and awakened, use the hearing you have acquired by pain and by the destruction of pain."

Even these who are still bound by the desires of action may occasionally reach in imagination the exalted serenity of this state of being, and such contemplation must doubtless help in freeing from the bondage of desire. Philanthropic work for Humanity will no longer seem an object for action, for the devotee will have become conscious that the Supreme Power that acts by him, is also guiding by invisible hands the whole course of human affairs, and the well-meant remedial actions of purblind men will, under the new illumination of the eternal light, appear to him in their true character as the ineffectual gropings of captives in a cavern. And the very fact of his no longer desiring to garner the fruit of his actions will cause his actions to be all the more far reaching in their results. The will becomes omnipotent when dissociated from human desire, for it is then part of the divine will.

His attitude towards Humanity will also find a parallel in his attitude towards Divinity, for the passionate adoration will have been left behind, and will have given place to the carelessness of the divine serenity.

The conquering of all earthly desires must be a work of ages, and many lessons will doubtless still remain to be learned by him who has attained to this state. It is written that the aspirant must always look forward with awe, and always be prepared for the battle, but in the vast scale of Being, great distance is lost in the

infinite beyond, and from our present standpoint this higher carelessness would seem to be the ultimate state realizable by man while still he bears the body, for what other is it than a foretaste while in the body of that "peace of God which passeth all understanding"?

PILGRIM

THE MORAL IMPERATIVE

As far as I can see, there is one consideration which stands at the threshold of all moral teaching. If men as individuals surrender to the call of their elementary instincts, avoiding pain and seeking satisfaction only for their own selves, the result for them all taken together must be a state of insecurity, of fear, and of promiscuous misery. If, besides that, they use their intelligence from an individualist, i.e., a selfish standpoint, building up their life on the illusion of a happy unattached existence, things will be hardly better.

The solution of this problem, when freely considered, is simple enough, and it seems also to echo from the teachings of the wise men of the past always in the same strain: All men should let their conduct be guided by the same principles; and those principles should be such, that by following them there should accrue to all as great a measure as possible of security and satisfaction, and as small a measure as possible of suffering. . . .

The difficulty which has baffled the sages of all times, is rather this: how can we make our teaching so potent in the emotional life of man, that its influence should withstand the pressure of the elemental psychic forces in the individual? We do not know, of course, if the sages of the past have really asked themselves this question, consciously and in this form; but we do know how they have tried to solve the problem.

Morality in the sense here briefly indicated is not a fixed and stark system. It is rather a standpoint from which all questions which arise in life could and should be judged. It is a task never finished, something always present to guide our judgment and to inspire our conduct.

—ALBERT EINSTEIN

CYCLIC IMPRESSION AND RETURN AND OUR EVOLUTION

(*Concluded*)

NOW then, this law of impressions I have been talking about can be illustrated in this way: If you look at one of these electric lights—take away all the rest, leaving one only, so as to have a better impression—you will find the light makes an image on the retina, and when you shut your eye, this bright filament of light made by a carbon in an incandescent lamp will be seen by you in your eyes. You can try it, and see for yourselves. If you keep your eye closed and watch intently, you will see the image come back a certain number of counts, it will stay a certain number of counts, it will go away in the same length of time and come back again, always changing in some respect, but always the image of the filament, until at last the time comes when it disappears apparently because other impressions have rubbed it out or covered it over. That means that there is a return even in the retina of the impression of this filament. After the first time, the colour changes each time, and so it keeps coming back at regular intervals, showing that there is a cyclic return of impression in the retina, and as Brother Thomas said this morning, if that applies in one place, it applies in every place. And when we look into our moral character we find the same thing, for as we have the tides in the ocean, explained as they say by the moon,—which in my opinion does not explain it, but of course, being no scientist, my view is not worth much—so in man we have tides, which are called return of these impressions; that is to say, you do a thing once, there will be a tendency to repeat itself; you do it twice, and it doubles its influence, a greater tendency to do that same thing again. And so on all through our character shows this constant return of cyclic impression. We have these impressions from every point in space. every experience we have been through, everything that we can possibly go through at any time, even those things which our forefathers went through. And that is not unjust for this reason, that our forefathers furnished the line

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NOTE.—The first part of this address by Wm. Q. Judge appeared in the March issue.

of bodily encasement, and we cannot enter that line of bodily encasement unless we are like unto it, and for that reason we must have been at some point in that cycle in that same line or family in the past, so that I must have had a hand in the past in constructing the particular family line in which I now exist, and am myself once more taking up the cyclic impression returning upon me.

Now this has the greatest possible bearing upon our evolution as particular individuals, and that is the only way in which I wish to consider the question of evolution here; not the broad question of the evolution of the universe, but our own evolution, which means our bodily life, as Madame Blavatsky, repeating the ancients, said to us so often, and as we found said by so many of the same school. An opportunity will arise for you to do something; you do not do it; you may not have it again for one hundred years. It is the return before you of some old thing that was good, if it is a good one, along the line of the cycles. You neglect it, as you may, and the same opportunity will return, mind you, but it may not return for many hundred years. It may not return until another life, but it will return under the same law.

Now take another case. I have a friend who is trying to find out all about theosophy, and about a psychic nature, but I have discovered that he is not paying the slightest attention to this subject of the inevitable return upon himself of these impressions which he creates. I discovered he had periods of depression (and this will answer for everybody), when he had a despondency that he could not explain. I said to him, you have had the same despondency, may-be seven weeks ago, may-be eight weeks ago, may-be five weeks ago. He examined his diary and his recollection, and he found that he had actual recurrences of despondency about the same distance apart. Well, I said, that explains to me how it is coming back. But what am I to do? Do what the old theosophists taught us; that is, we can only have these good results by producing opposite impressions to bad ones. So, take this occasion of despondency. What he should have done was, that being the return of an old impression, to have compelled himself to feel joyous, even against his will, and if he could not have done that, then to have tried to feel the joy of others. By doing that, he would have implanted in himself another impression, that is of joy, so that when this thing returned once more, instead of being of the same quality and extension, it would have been changed by the impression of joy or elation and the two

things coming together would have counteracted each other, just as two billiard balls coming together tend to counteract each other's movements. This applies to every person who has the blues. This does not apply to me, and I think it must be due to the fact that in some other life I have had the blues. I have other things, but the blues never.

I have friends and acquaintances who have these desponding spells. It is the return of old cyclic impressions, of the cyclic return of impressions. What are you to do? Some people say, I just sit down and let it go; that is to say, you sit there and create it once more. You cannot rub it out if it has been coming, but when it comes, start up something else, start up cheerfulness, be good to some one, then try to relieve some other person who is despondent, and you will have started another impression, which will return at the same time. It does not make any difference if you wait a day or two to do this. The next day, or a few days after will do, for when the old cyclic impression returns, it will have dragged up the new one, because it is related to it by association.

This has a bearing on the question of the civilization in which we are a point ourselves.

Who are we? Where are we going? Where have we come from? I told you that the old Egyptians disappeared. If you inquire into Egyptian history, the most interesting because the most obscure, you will find, as the writers say, that the civilization seems to rise to the zenith at once. We do not see when it began. The civilization was so great it must have existed an enormous length of time to get to that height, so that we cannot trace it from its beginning, and it disappears suddenly from the sky; there is nothing of it left but the enormous remains which testify to these great things, for the ancient Egyptians not only made mummies in which they displayed the art of bandaging that we cannot better, but they put everything to such a degree of specialization that we must conclude they had many centuries of civilization. There was a specialist for one eye and a specialist for the other, a specialist for the eyebrow, and so on. In my poor and humble opinion, we are the Egyptians.

We have come back again, after our five thousand or whatever years' cycle it is, and we have dragged back with us some one called the Semitic race, with which we are connected by some old impression that we cannot get rid of, and so upon us is impinged that very Semitic image. We have drawn back with us, by the inevitable law

of association in cyclic return, some race, some personages connected with us by some acts of ours in that great old civilization now disappeared, and we cannot get rid of it; we must raise them up to some other plane as we raise ourselves.

I think in America is the evidence that this old civilization is coming back, for in the theosophical theory nothing is lost. If we were left to records, buildings and the like, they would soon disappear and nothing could ever be recovered; there never would be any progress. But each individual in the civilization, wherever it may be, puts the record in himself, and when he comes into the favourable circumstances described by Patanjali, an old Hindoo, when he gets the apparatus, he will bring out the old impression. The ancients say each act has a thought under it, and each thought makes a mental impression; and when the apparatus is provided, there will then arise that new condition, in rank, place and endowment.

So we retain in ourselves the impression of all the things that we have done, and when the time comes that we have cycled back, over and over again, through the middle ages perhaps, into England, into Germany, into France, we come at last to an environment such as is provided here, just the thing physically and every other way to enable us to do well, and to enable the others who are coming after us. I can almost see them; they are coming in a little army from the countries of the old world to endeavour to improve this one; for here ages ago there was a civilization also, perhaps we were in it then, perhaps anterior to the ancient Egyptians. It disappeared from here, when we do not know, and it left this land arid for many thousands of years until it was discovered once more by the Europeans. The ancient world, I mean Europe, has been poisoned, the land has been soaked with the emanations, poisoned by the emanations of the people who have lived upon it; the air above it is consequently poisoned by the emanations from the land; but here in America, just the place for the new race, is an arable land which has had time over and over again to destroy the poisons that were planted here ages and ages ago. It gives a new land, with vibrations in the air that stir up every particle in a man who breathes it, and thus we find the people coming from the old world seeming to receive through their feet the impressions of an American country. All this bears upon our civilization and race.

We are here a new race in a new cycle, and persons who know say that a cycle is going to end in a few years and a new one begin,

and that ending and beginning will be accompanied by convulsions of society and of nature. We can all almost see it coming. The events are very complete in the sky. You remember Daniel says, "A time, half a time, and a time," and so on, and people in the Christian system have been trying to find out the time when the time began, and that is just the difficulty. We do not know when the time began. And the only person who in all these many years has made a direct statement is Madame Blavatsky, and she said, "A cycle is ending in a few years, you must prepare." So that it was like the old prophets who came to the people and said, "Prepare for a new era of things, get ready for what you have to do." That is just what this civilization is doing. It is the highest, although the crudest, civilization now on the earth. It is the beginning of the great civilization that is to come, when old Europe has been destroyed; when the civilizations of Europe are unable to do any more, then this will be the place where the new great civilization will begin to put out a hand once more to grasp that of the ancient East, who has sat there silently doing nothing all these years, holding in her ancient crypts and libraries and records the philosophy which the world wants, and it is this philosophy and this ethics that the Theosophical Society is trying to give you. It is a philosophy you can understand and practice.

It is well enough to say to a man, "Do right," but after a while, in this superstitious era, he will say, "Why should I do right, unless I feel like it?" When you are showing these laws, that he must come back in his cycle; that he is subject to evolution; that he is a reincarnated pilgrim soul, then he will see the reason why, and then in order to get him a secure basis, he accepts the philosophy, and that is what the Theosophical Society and the theosophical movement are trying to do. Brother George Mead said the other day, in speaking of a subject like this, that the great end and aim is the great renunciation. That is, that after progressing to great heights, which you can only do by unselfishness, at last you say to yourself, "I may take the ease to which I am entitled." For what prevails in one place must prevail in another, and in the course of progress we must come at last to a time when we can take our ease, but if you say to yourself, "I will not take it, but as I know this world and all the people on it are bound to live and last for many thousand years more, and if not helped perhaps might fail, I will not take it but I will stay here and I will suffer, because of having greater knowledge and greater sensitiveness"—this is the great renunciation as theosophy tells us.

I know we do not often talk this way, because many of us think that the people will say to us at once when we talk of the great renunciation, "I don't want it; it is too much trouble." So generally we talk about the fine progress, and how you will at last escape the necessity of reincarnation, and at last escape the necessity of doing this or that and the other, but if you do your duty, you must make up your mind when you reach the height, when you know all, when you participate in the government of the world—not of a town, but the actual government of the world and the people upon it—instead of sleeping away your time, you will stay to help those who are left behind, and that is the great renunciation. That is what is told of Buddha, and of Jesus. Doubtless the whole story about Jesus, which cannot be proved historically to my mind, is based upon the same thing that we call renunciation. He was crucified after two or three years' work. But we say it means that this being divine resolves he will crucify himself in the eyes of the world, in the eyes of others, so that he can save men. Buddha did the same thing long before Jesus is said to have been born. The story that he made the great renunciation just means that which I have been telling you, instead of escaping from this horrible place, as it seems to us. For this is indeed horrible, as we look at it, surrounded by obstructions, liable to defeat at any moment, liable to wake up in the morning after planning a great reform, and see it dashed to the ground. Instead of escaping all that, he remained in the world and started his doctrine, which he knew at least will be adhered to by some. But this great doctrine of renunciation teaches that instead of working for yourself, you will work to know everything, to do everything in your power for those who may be left behind you, just as Madame Blavatsky says in the *Voice of the Silence,* "Step out of the sunshine into the shade, to make more room for others."

Isn't that better than a heaven which is reached at the price of the damnation of those of your relatives who will not believe a dogma? Is this not a great philosophy and a great religion which includes the salvation and regeneration, the scientific upraising and perfecting of the whole human family, and every particle in the whole universe, instead of imagining that a few miserable beings after seventy years of life shall enter into paradise, and then they look behind to see the torments in hell of those who would not accept a dogma?

What are these other religions compared with that? How any man can continue to believe such an idea as the usual one of damna-

tion for merely unbelief I cannot comprehend. I had rather—if I had to choose—be an idolator of the most pronounced kind, who believed in Indra, and be left with my common reasoning, than believe in such a doctrine as that which permits me to suppose that my brother who does not believe a dogma is sizzling in hell while I, by simply believing, may enjoy myself in heaven.

Theosophists, if they will learn the doctrine and try to explain it, will reform this world. It will percolate everywhere, infiltrate into every stratum of society and prevent the need of legislation. It will alter the people, whereas you go on legislating and leaving this world's people as they are, and you will have just what happened in France. Capitalists in that day, in the day of the revolution—that is the royalists—oppressed the people. At last the people rose up and philosophers of the day instituted the reign of reason, and out of the reign of reason—mind you they had introduced there a beautiful idea of mankind, that idea struck root in a soil that was not prepared —came the practice of murdering other people by the wholesale until streams of blood ran all over France. So you see if something is not done to raise the people what the result will be. We have seen in Chicago the result of such acts, the mutterings of such a storm if the theosophical philosophy—call it by any other name you like—is not preached and understood. But if these old doctrines are not taught to the race you will have a revolution, and instead of making progress in a steady, normal fashion, you will come up to better things through storm, trouble and sorrow. You will come up, of course, for even out of revolutions and blood there comes progress, but isn't it better to have progress without that? And that is what the theosophical philosophy is intended for. That is why the Mahatmas we were talking about, directing their servant H. P. Blavatsky, as they have directed many before, came out at a time when materialism was fighting religion and was about getting the upper hand, and once more everything moved forward in its cyclic way and these old doctrines were revivified under the guidance of the theosophical movement. They are doctrines that explain all problems and in the universal scheme give man a place as a potential god.

letters • questions • comment

Editors, THEOSOPHY:

Few people these days like to be labelled superstitious, so it is unusual to hear anyone express a belief in ghosts or admit an interest in the strange psychological phenomena that are reported in the press from time to time. Yet in spite of this, television producers have discovered that one of the most popular types of programs is that dealing with the mysterious. One thing seems clear: the person who has courage to speak of these things before friends and acquaintances will not have to listen long before learning of all sorts of extraordinary happenings.

My personal experience is limited to two queer incidents: In the small town where I grew up, a young man whose leg had been amputated and buried suffered such terrific "pain in the leg" that the buried leg had to be exhumed and treated before the pain was relieved; and I knew second-hand of the case where a man was said to have prophesied, weeks in advance, the day and hour of his death.

Is there some logical explanation for such phenomena and for the almost universal interest in them?

—READER

Our suggestion to the reader would be to study *The Ocean of Theosophy*, by William Q. Judge—especially the fifth chapter which deals with the astral body. There Mr. Judge says:

> The astral body is made of matter of very fine texture as compared with the visible body, and has a great tensile strength, so that it changes but little during a lifetime, while the physical alters every moment. . . . Having been through a vast period of evolution and undergone purifying processes of an incalculable number, its nature has been refined to a degree far beyond the gross physical elements we see and touch with the physical eye and hand. (P. 39.)
>
> Where we find a man who still feels the leg which the surgeon has cut off, or perceives the fingers that were amputated, then the astral member has not been interfered with, and hence the man

feels as if it were still on his person. (P. 41.)

An article in the *Theosophist* for August, 1885, titled "Facts and Ideations," relates several instances of foretelling the time of death, and others recounting premonitions of death which ensued at about the time expected. The philosophical explanation following these tales should be helpful in answering the Reader's question on this subject. It is here reprinted.

* * *

MAN is composed of two bodies, the *internal* and the *external;* the inner one being moreover, double, i.e., having, in its turn, a semi-physical outer shell which serves as the *astral* being only during the life-time of man; while the latter is still in seeming health, the dissolution of the former, or rather of its outer shell, may have already begun. For during its captivity in the living body the "double"—or that covering of the astral form that alone survives—is too closely bound by its jailor (man), too much encumbered with the physical particles derived from the prison of flesh within which it is confined, not to imperiously require, before the astral form proper is set entirely free, to be thrown off from the latter.

Thus, this preliminary process of purification may be justly called "the dissolution of the *inner* man," and it begins much earlier than the agony or even the final disease of the physical man. Let us admit so much and then ask: why should we require, in such a case, in order to account for the insight some persons have of the hour of their death, to explain the phenomenon by "revelation" from *without,* supernaturalism, or the still more unsatisfactory hypothesis of a purely physiological character . . . that explain to us moreover nothing at all?

During and after the dissolution of the "double,"[1] the darkness of our human ignorance beginning to be dispelled, there are many things we can see. Among these, things hidden in futurity, the nearest events of which, overshadowing the purified "soul," have become to her as the present. The "former-self" is making room for the *actual*-self, the latter to be transformed in its turn, after the final dissolution of both the "double" and the physical body into

[1] That such dissolution *has* to precede that of the physical body, is proved to us by several things. One of these is the well ascertained *fact* (to those, of course, who believe in such facts) that the astral doubles of living men—of *sorcerers* for instance—fear steel, and may be wounded by sword or fire; their wounds, moreover, reacting upon and leaving marks and scars upon the physical shells—whereas the astral bodies of even the "Elementary apparitions" *cannot be hurt.*—Ed., *Theosophist*

the "Eternal Ego." Thus the "*actual*-self" may pass its knowledge to the physical brain of man; and thus also we may see and hear the precise hour of our death striking on the clock of eternity. It is made visible to us through the decaying nature of our dying "double," the latter surviving us during a very short period, if at all,[2] and through the newly acquired powers of the purified "soul" (the higher tetraktis or quaternary) as yet in its integral whole, and which is already possessing itself of those faculties that are in store for it, on a higher plane.

Through our "soul" it is then that we see, clearer and still clearer, as we approach the end; and it is through the throbs of dissolution that horizons of vaster, profounder knowledge are drawn on, bursting upon our mental vision, and becoming with every hour plainer to our inner eye. Otherwise, how account for those bright flashes of memory, for the prophetic insight that comes as often to the enfeebled grandsire, as to the youth who is passing away? The nearer some approach death, the brighter becomes their long lost memory and the more correct the previsions. The unfoldment of the inner faculties increases as life-blood becomes more stagnant.

Truly is life on earth like a day passed in a deep valley surrounded on all sides by high mountains and with a cloudy, stormy sky above our heads. The tall hills conceal from us every horizon, and the dark clouds hide the sun. It is only at the close of the stormy day, that the sunshine, breaking through the clefts of the rocks affords us its glorious light to enable us to catch occasional glimpses of things around, behind and before us.

* * *

The foregoing hints should help the inquirer to discover for himself a logical explanation for many psychic phenomena. The "universal interest" evoked by such matters may well be due to a submerged soul-memory of the time when such powers were consciously used.

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[2] When the "double" of the living man has been disintegrated before the death of man, it is annihilated for ever. When, however, death comes suddenly, it may survive the body that held it captive, but then, the process of dissolution going on outside of the dead body, the "soul" suffers, and *in its impatience tries often to throw off the particles that encumber its freedom and chain it to the earth, upon the living*—says the MSS. of the Copt Terentius. The cases of accidental *deaths and suicides* are fairly described in Mr. A. P. Sinnett's "Fragments of Occult Truth" by a Lay Chela [See THEOSOPHY, Vol. II.] Suicides fare the worst.—Ed., *Theosophist*

on the lookout

Confusion and Impotence

There are now many signs of a growing awareness on the part of men of letters of the need for revival of egoic powers. In a *New York Times* (Jan. 28) review of *A Continuing Journey,* by Archibald MacLeish, Henry Steele Commager makes moving summary of the distinguished American poet's feelings concerning the unfulfilled obligations of the times. It is a cry to be likened, in its critical aspects, to the spirit heralded by H. P. Blavatsky in her article, "The Tidal Wave." The present, Mr. MacLeish feels, is a great and tragic time, but it has not called forth a corresponding response.

> Future generations, he [MacLeish] says, "will look back on these few years as among the most terrible and splendid in the annals of the race." Why then have we peopled them with pettiness and squalor? Why, after our titanic achievements, do we find ourselves not only confused but impotent, impotent intellectually and morally?

This is a longing for an unborn human excellence. It is also a measure of where reality lies for Mr. MacLeish, for whom the climaxes of external achievement hide not at all the human failure.

Failure of the Imagination

> Not only have we lost confidence in ourselves, dissipated our energies, dissolved our dreams, substituted anti-principles for principles and anti-policies for policies, but we have lost confidence in man himself. . . . Mr. MacLeish [writes Mr. Commager] can no more explain this than can others, this loss of nerve and loss of faith. He reminds us that the explanation is not to be found in a science that makes man insignificant, or in loss of religious faith; we know nothing—we fear nothing—that the Greeks did not know and fear; it is merely that we react very differently to knowledge and terror. Aeschylus, Shakespeare, Goethe, knew that life was tragic, but did not therefore despair; why then do we? Our chief failure, says Mr. MacLeish, is a failure of the imagination. We know more than any previous generation, and probably feel less, and it is our incapacity (or

refusal) to feel, to realize emotionally what we know intellectually, that is at the root of our trouble.

Rejection of Authority

This seems a way of saying that a knowledge which seeks good only through manipulative acts, instead of in attitude and compassionate understanding, is a knowledge which eventually shuts out feelings of self-respect and moral responsibility. It makes parts of men, instead of wholes, and the worst consequence of an "authority" which teaches men a low estimate of themselves comes when they accept this measure of their potentialities. So it is natural that, by fits and starts, and in often crude and desperate gestures, those who feel themselves to be beings of high intentions are struggling against this enveloping passivity and self-contempt. Perhaps, in this cycle, the *Mahabharata* will become openly a crisis in the search for true human identity, with very nearly all else beginning to be recognized as subordinate to great philosophical questions. In time, these questions may take the form of the timeless language of the soul, with the answers, always in the world in that language, at last gaining the direct attention of a far larger portion of mankind than ever before.

Forgotten Psychology

A thoughtful book, *The Unconscious Before Freud,* by L. L. Whyte, is filled with testimony concerning the hidden resources of human beings, less pessimistically expressed than in the works of the famous founder of psychoanalysis. The riches of this more or less spontaneous sort of psychology, the work mainly of writers and philosophical thinkers, is well illustrated by a quotation from Herder (1744-1803), who wrote of the imaginative power in human beings:

> A marvellous faculty in man, this involuntary and yet self-consistent poetic creation of fairy tales and dreams! A realm unknown to us and yet arising out of us, in which for years, often for our entire life, we continue to live, to dream, and to wander. And precisely there we are our most severe judges. The world of dreams gives us the most serious hints about ourselves. Thus every fairy tale has magic, but also the moral power of the dream.

An Innate Power

Here was a man who knew from his own intuitive powers at least the practice growing out of the principle spoken of by H. P. Blavatsky. Questioned as to whether "the habit of thinking with the

higher mind can be developed," she wrote (in "Dialogues Between the Two Editors"):

> Certainly it can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice. But it is comparatively easy for those who are born with the gift. Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the "music of the spheres." This difference depends simply on the innate power of the mind to think on the higher or the lower plane. . . . Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame them.

Beneficent Intensity

Here, it seems evident, is the diagnosis Mr. MacLeish is groping after, in speaking of the failure of the imagination. As H.P.B. puts it:

> The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation.

This would explain how only a few who devote themselves intensively to high purposes can accomplish so wide and influential a good—the good flowing, say, from the Platonic Academy, from the Florentine School of the time of Pico, or from the Founding Fathers of the United States.

"Evil" Banished from Nature

Another quotation from Herder shows his grasp of the law of Karma:

> Mankind must one day get to the point where, sure of itself, it can learn to recognize that even the frustrations of our fate are caused by no one but the great and bountiful mother of all things in accordance with her eternal laws, and that the mistakes we make, the maliciousness of others toward us, are aberrations of the human understanding and diseases of the human heart, which await our healing care. Seen in this light, the great demon of evil disappears from nature, its realm is destroyed. And the little demons in our own and in others' hearts, must

never, not even in fairy tales, become co-rulers of the universe but, exposed as mistakes and phantoms, they must be stifled and reduced to silence.

Such expressions of the higher mind bear their own credentials. One has no difficulty in recognizing, here, the symmetry of egoic perception, and in rejoicing that such truths blossom spontaneously in the thought of rare men.

Superior Understanding

In a recent issue of *Mental Hygiene,* Dr. Kilton Stewart reports research on the psychological philosophy of the Senoi people, an isolated group numbering some 12,000 who "live on the Perak-Kelantan Divide of the Central Mountain Range of the Malay Peninsula." Physically, Dr. Stewart says, the Senoi "are a very mixed group, with elements of the white race and the yellow race predominating." Their language is made up of Indonesian and Indo-Chinese words. It is the harmony of their individual and social lives, however, that Dr. Stewart finds impressive:

They have almost no mathematics and, therefore, neglect the type of thinking in which the West has made the most progress. But in the realm of feeling and emotion, where civilized man finds it most difficult to communicate and agree, the Senoi have developed a skill and understanding far superior to our own. In the systematic testing out of projects, mechanical inventions, discoveries, and hunches that occur in dreams, the Senoi have evolved an experimental attitude which is very close to that of the scientific West, and which appears as effective in developing and controlling psychological and social processes as our experimental method is in the world of physics and chemistry.

Common sense seems a prime characteristic of the Senoi:

The Senoi expect their children to be selfish, aggressive, and violent, to express human nature as we know it. Such behavior is normal for the child, but, in their society, it is normal for the adult to be unselfish and cooperative, yet self-reliant, and to compete with others and oppose others with good will, making the opposition creative for the opponents, and beneficial, rather than destructive, to society.

Regeneration in Sleep

These attitudes are apparently a fruit of careful study and discipline of their dream life by the Senoi. In summary:

The Senoi believes that any individual who maintains good will for all of his fellows and has the cooperation of some of

them, can progressively master all of the forces of the spiritual world—the world of dreams and visions. There is no conflict in this basic tenet of Senoi philosophy with any known religion or philosophic system, or with medical or scientific psychology. It amounts to saying. "I, human being, have the power in sleep to reorganize and recreate my mind as well as my body, if I have the cooperation and the help of the authorities who initiate me into the social reality of which I must form a part as a responsible result. Some wisdom inside man's body maintains his constant temperature and restores him physically, even better while he is asleep than while he is awake."

The Senoi data prove that this power, which takes over when a man gives up awareness of the outside world, will work to re-create his mind, as well as his body, so long as this force has the type of cooperation that the Senoi give to it through their methods of dream interpretation.

The Meaning of Dreams

Dr. Stewart's paper is long, and filled with detail of how the Senoi interpret their dreams. In each family, for example, breakfast-time is devoted to common consideration of the meaning of the dreams of the adult members of the family. The children listen and are encouraged to take part in later discussions. As a result, the young seem to grow up with a full sense of their own responsibility as individuals with an inner life which they must learn to control and shape for themselves. A sure sense of self-reliance apparently results, leading to self-disciplined lives.

For Westerners to "borrow" the methods of the Senoi would probably not work at all. The great value of such studies lies rather in calling attention to the reality and importance of the inner psychological life of every individual, and of the need for attention to it. A reading of Mr. Judge's article, "Three Planes of Human Life," should make this unmistakably clear.

Expanding Conception of the Universe

By the use of powerful telescopes, spectroscopes, and electronic devices, astronomers have discovered that universes are indeed "incessantly manifesting and disappearing" in outer space. Within the past five years (*Christian Science Monitor*, Dec. 14-15, 1967), X-ray astronomers have discovered that Space, rather than being an "empty void," is a "conditioned fullness"—a vast reservoir of electro-magnetic energy. As Dr. Allen R. Sandage, of Mount Wilson and Palomar Observatories, puts it:

> What now is apparent is that stellar bodies radiate over the entire range of the electromagnetic spectrum [from low energy radio noise, through visible light, to high-energy X rays]. . . . Nature is much more complicated than had been imagined.

In 1962 astronomers at Cambridge, Mass., discovered X rays coming from "somewhere" near the center of our galaxy. Last year, they located the source—a strange blue star said to have a temperature of at least 90 million degrees Farhenheit, or 9,000 times that claimed for the visible face of our sun. This discovery centered attention on X-ray astronomy.

Sources of X Radiation

To date only three sources of this "energy-packed" radiation have been located: "Sco XR-1, the hot, blue star whose unexpected discovery launched X-ray astronomy as a major study; the Crab Nebula, a well-known cloud of rapidly expanding remnants from a supernova, a star that exploded in A.D. 1054; and M-87, the first known X-ray emitting galaxy, [which] . . . very probably sends out X rays a million times as powerful as the Crab emission." Of these. Sco XR-1 is the special concern of X-ray astronomy. The *Monitor* explains:

> Last year, researchers found that X rays account for 99.9 per cent of the radiation coming from Sco XR-1. Light represents only a tiny fraction of the energy emitted. (Its name, Sco XR-1, means the first X-ray source detected near the constellation Scorpio.)
>
> Astronomers have seen nothing like this. Conventional theories can't explain what generates the enormous energy involved, or why so much of it goes into X rays. But new theories are emerging as experts sift clues from recent observations. For example, a large number of known X-ray sources, including Sco XR-1, lie along spiral arms of our galaxy, the Milky Way. Clouds of cosmic dust and gas also concentrate in these arms. Astronomers think these clouds may occasionally condense into stars. They thus provide a supply of new stars as old ones burn up or explode.
>
> The discovery of many X-ray objects in this region of the galaxy suggests that astronomers may be getting their first view of newly forming stars.

Several Suns?

The discovery of these fields of high-potency radiation may remind us of the Kabalistic teaching of a Central Sun and three secondary suns in each solar system—"our own included," says H.P.B.

On page 240 of *The Secret Doctrine* II, she quotes from a book which, "though too materialistic . . . is a *synopsis of the views* of the Kabalists in an aspect deeply thought out and assimilated":

> The *Central Sun . . . was to them* (as much as to the Aryans) *the centre of Rest;* the centre to which all motion was to be ultimately referred. Round this central sun . . . "the first of three systemic suns . . . revolved on a polar plane . . . the second, on an equatorial plane" . . . and the third only was our visible sun. These four solar bodies were *"the organs on whose action what man calls the creation, the evolution of life on the planet, earth, depends."* The channels through which the influence of these bodies was conveyed to the earth they (the Kabalists) held to be electrical.

The author of this Kabalistic work says that the radiant energy from this Central Sun called the world into being.

Occultism on the Central Sun

H.P.B. comments in a footnote:

> This "central sun" of the Occultists, which even Science is obliged to accept astronomically, for it cannot deny the presence in Sidereal Space of a central body in the milky way, a point unseen and mysterious, the ever-hidden centre of attraction of our Sun and system—this "Sun" is viewed differently by the Occultists of the East. While the Western and Jewish Kabalists (and even some pious modern astronomers) claim that in this sun the God-head is specially present—referring to it the volitional acts of God—the Eastern Initiates maintain that, as the *supra-divine* Essence of the Unknown Absolute is equally in every domain and place, the "Central Sun" is simply the centre of Universal life-Electricity; the reservoir within which that divine radiance, already differentiated at the beginning of every *creation,* is focussed. Though still in a *laya,* or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, life Centre.

Our Own Sun

A new theory about the sun's interior temperature emerged at the annual meeting of the American Physical Society on Jan. 31. Dr. Freeman Dyson, of Princeton, proposed that "there is 'something fundamentally wrong' with present ideas concerning the sun's interior." (*The New York Times,* Feb. 1.) Recent experiments by Dr. Raymond Davis indicate the possibility of large-scale churning, or "connective" motion, in the greater part of the sun's interior. This helps to carry heat away from the core. Another theorist observed that the new concept "calls into question the whole idea of

a stable solar interior." While all this may mean little to the layman, it may be pertinent to recall H.P.B.'s statement (*S.D.* I, 149) that the scientific conception of a white-hot, incandescent sun is "fallacious." Whether the new theory brings scientific speculation closer to the occult teaching is problematical. A side-effect of these findings is a questioning of whether the force of gravitation has been constant throughout the lifetime of the sun.

The "No-Man's Land" of Chemistry

An article by William Carley in the *Wall Street Journal* (Oct. 30, 1967) describes and discusses various laboratory techniques that biochemists and geneticists are using in attempts to produce "life" in a test tube. According to Mr. Carley, some geneticists are thinking in "fantastic terms," such as devising improved characteristics for human beings—greater learning capacity, and so on. Other researchers are working with viruses, those particles that are at the very edge of life, or, as one scientist puts it, "in the no-man's land between the living and the non-living worlds." The hope is that a knowledge of how viruses reproduce, how they affect the host-cells, etc., may offer a clue to the control of cancer, diabetes, and certain other genetic diseases.

After describing several experiments in detail, including the man-made virus mentioned in Lookout (November, 1967, p. 29), Mr. Carley observes:

> Scientists say the first living cell constructed by man in the laboratory isn't likely to be put together from scratch. . . . They suggest that the first man-made, living cell will include some parts from living natural sources, such as a virus or a bacteria, and some parts synthesized *de-novo*. The process really would be a hybrid synthesis, including some chemical synthesis of basic components, some bio-synthesis using components obtained from natural sources, and an assembly process to put the whole organism together. Thus researchers in the field prefer to describe their objective as "construction of a living system."

The Neglected Factor

While scientists at the California Institute of Technology and Stanford University, working in collaboration, assert they have "successfully produced the first man-made DNA that is biologically active—a copy of the DNA of a virus, produced in a test tube, that infects bacteria just the way the natural virus does" (Los Angeles *Times*, Dec. 15, 1967)—one has the impression that specialists in

this limited field tend to become so fascinated with putting together particles of protein and nucleic acid that they forget that a *biological* system is more than the sum of its parts. One researcher, for example, went so far as to predict that "it won't be too long before we're turning out individual organisms made to order." Fortunately, not all biologists have this brash expectation. Others are trying to see life whole, recognizing that there is a hidden psychic principle operating within the most humble form. One such biologist, Edmund Sinnott, says in his latest book, *The Bridge of Life* (Simon and Schuster, 1966):

> Much can be learned about organic form by studying the way in which it develops, especially under a variety of conditions. Discoveries in this field, the science of morphogenesis or experimental development, impressed me in my earlier years with the fact that a living thing, be it plant or animal, is an organized system in which each part or process is related to the others. As I studied the development of various plant structures and read of the work that experimental embryologists had done on animals, I became convinced—and the conviction has never left me—that the presence of this biological organization is the most distinctive feature of all life. Form itself is the visible expression of it. The recent great advances in bio-chemical genetics have tended to obscure this fact and to focus attention primarily upon the individual genes and their composition. But the organism is more than a collection of genes. It is bound together as a unit. In every cell of an individual there seems to be something that represents the organized system as a whole, for every cell has the potentiality of reproducing the individual if conditions are favorable. This "something" is apparently an inherent norm or pattern to which development, from fertilized egg to adult, tends to move. Merely to identify the chemical character of each gene does not explain the way in which thousands of genes are so integrated that an organized whole, an *organism,* is produced. The claim of some geneticists today that biology itself is nothing more, ultimately, than the study of the nucleic acids (the materials of which genes are made) is therefore, in my opinion, far too narrow a view, for it omits the most important quality of life.

Life's Most Important Quality

Dr. Sinnott continues:

> I have been impressed more and more, as the years went on, with this fact of organization, and it underlies the next step in the development of the ideas in biological philosophy which I have proposed in several books and amplified in the present one;

> sophical ideas—however labelled—it is not bad. We are not working merely that people may call themselves *Theosophists,* but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realise a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view.

H.P.B. had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "that great orphan—Humanity."

WILLIAM Q. JUDGE, F.T.S.

H.P.B.'s "PHENOMENA"

Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it on step by step; to seek out and educate a few who, appreciating the majesty of the Secret Science and devoted to "the great orphan Humanity," could carry on her work with zeal and wisdom; to found a Society whose efforts—however small itself might be—would inject into the thought of the day the ideas, the doctrines, the nomenclature of the Wisdom Religion, so that when the next century shall have seen its 75th year the new messenger coming again into the world would find the Society still at work, the ideas sown broadcast, the nomenclature ready to give expression and body to the immutable truth, and thus to make easy the task which for her since 1875 was so difficult and so encompassed with obstacles in the very paucity of the language,—obstacles harder than all else to work against.

—WILLIAM Q. JUDGE